

11. Spiritual friend-like Bodhicitta

Bodhicitta endowed with skillful means (on the seventh bhumi) is like a virtuous spiritual friend because just as a virtuous spiritual friend never gives up the welfare of sentient beings likewise with *Bodhicitta endowed with skillful means* Bodhisattvas enhance and attain confidence in skillful means. Thus, they never forsake the welfare of a single sentient being.

12. Wish-fulfilling gem-like Bodhicitta

Bodhicitta endowed with prayer (on the eighth bhumi) is like a wish-fulfilling gem because just as a wish-fulfilling gem actualizes all dreams and aspirations likewise with *Bodhicitta endowed with prayer* Bodhisattvas attain the five clairvoyances and are able to actualize many of their prayers and aspirations concerning the welfare of sentient beings.

13. Sun-like Bodhicitta

Bodhicitta endowed with power (on the ninth bhumi) is like the sun because just as the sun equally shines on everything exposed to it and just as it ripens crops etc. likewise with *Bodhicitta endowed with power* Bodhisattvas obtain the four means of gathering disciples, enabling them to gradually lead trainees to the practice of the perfections and ripen their continua.

The four means of gathering disciples are: (1) giving necessities such as food, drink, clothes and so forth, (2) speaking pleasantly, (3) giving teachings according to disciples' needs, and (4) practicing in accordance with what one teaches.

14. Song-like Bodhicitta

Bodhicitta endowed with the perfection of exalted wisdom (on the tenth bhumi) is like a pleasant Dharma melody because just as a pleasant Dharma melody inspires those who listen to it likewise with *Bodhicitta endowed with the perfection of exalted wisdom* Bodhisattvas, having trained in the 'Four Specific Understandings', greatly inspire trainees through teaching the Dharma.

The Four Specific Understandings (four ways in which Bodhisattvas know the distinct features, characteristics and states of phenomena) are: (1) specific perfect understanding of Dharma, (2) specific perfect understanding of meaning, (3) specific perfect understanding of definitive words, and (4) specific perfect understanding of confidence

The following five Bodhicittas pertain to the three pure bhumis, the eighth, ninth and tenth Bodhisattva bhumis:

15. King-like Bodhicitta

Bodhicitta endowed with clairvoyance (on the three pure bhumis) is like a great king because just as a great king through his power and status accomplishes the welfare of his subjects likewise with *Bodhicitta endowed with clairvoyance* Bodhisattvas obtain great power through clairvoyance. Due to the power of their clairvoyance their realizations do not degenerate and they are able to accomplish the welfare of sentient beings in the numerous worlds of the ten directions.

16. Treasury-like Bodhicitta

Bodhicitta endowed with merit and exalted wisdom (on the three pure bhumis) is like a treasury from which wealth can be distributed. Likewise with *Bodhicitta endowed with merit and exalted wisdom* Bodhisattvas possess the treasury of the two great collections of merit and exalted wisdom.

17. Great path-like Bodhicitta

Bodhicitta endowed with the thirty-seven harmonies to enlightenment (on the three pure bhumis) is like a great path or highway because all the Bodhisattva Aryas of the three times traveled and will travel this path of the practices of the thirty-seven harmonies to enlightenment.

18. Riding mount-like Bodhicitta

Bodhicitta endowed with compassion and special insight (on the three pure bhumis) is like a riding mount because just as a riding mount takes its rider to his goal likewise with *Bodhicitta endowed with compassion and special insight* Bodhisattvas are taken to full enlightenment. In order to reach full enlightenment Bodhisattvas must avoid the extreme of Samsara and the extreme of Nirvana/solitary peace. Thus, by cultivating special insight Bodhisattvas overcome Samsara and by cultivating compassion they avoid Nirvana.

19. Spring-like Bodhicitta

Bodhicitta endowed with retention and confidence (on the three pure bhumis) is like a spring because just as a spring spouts water and is inexhaustible likewise with *Bodhicitta endowed with retention and confidence* Bodhisattvas are able retain the Dharma without exhaustion. By means of retention Bodhisattvas are able to retain previously heard and unheard Dharmas and by means of confidence they are able to retain them inexhaustibly.

The last three Bodhicittas pertain to three Buddha bhumis (please note that even though the first of those three Bodhicittas is in the continua of sentient beings it is nevertheless explained to pertain to the Buddha bhumi):

20. Pleasant sound-like Bodhicitta

Bodhicitta endowed with a festival of the four seals of Dharma (at the end of the continuum as a sentient being) is like a pleasant sound because with *Bodhicitta endowed with a festival of the four seals of Dharma*, Bodhisattvas pleasantly proclaim the Dharma of the four seals to those aspiring to liberation. Even though Bodhisattvas at the end of the continuum as sentient beings abide in the meditative equipoise directly realizing emptiness and are thus unable to teach the Dharma, they may send out numerous emanations who teach.

21. River-like Bodhicitta

Bodhicitta endowed with the one path traveled (having newly attained full enlightenment) is like a river because just as a river flows effortlessly, indiscriminately and continuously likewise with *Bodhicitta endowed with the one path traveled* Buddhas effortlessly, indiscriminately and continuously work for the benefit of sentient beings.

22. Cloud-like Bodhicitta

Bodhicitta concomitant with the truth body which emanates the twelve enlightened deeds and benefits sentient beings (when emanating a supreme emanation body) is like a cloud because with *Bodhicitta concomitant with the truth body which emanates the twelve enlightened deeds and benefits sentient beings* Buddhas rain forth the twelve enlightened deeds.

The twelve enlightened deeds are (1) descent from Tushita pure realm, (2) entering the womb of his mother, (3) taking birth, (4) displaying his skill in the worldly arts, (5) enjoying the company of his wife, (6) becoming a monk, (7) practicing austerity, (8) meditating under the Bodhi tree, (9) defeating Mara, (10) attaining full enlightenment, (11) turning the wheel of Dharma, and (12) passing away.

